

Mr. A. B. Salem.—I don't move it.

(Hence the motion was considered withdrawn.)

Question put:—“That an additional grant of Rs. 4,500 under Forests be allowed”.

(Question put and agreed to.)

7. XI—Registration—Rs. 60.

President.—The next is the demand for Rs. 60 by the Secretary to the Diwan.

Mr. U. Kandar Menon.—Sir, I beg to move for an additional grant of Rs. 60 under ‘XI—Registration—Office Expenses.’

According to rules 6 and 13 issued under section 248 of the Companies Act, the Registrar and the Assistant Registrar of Joint Stock Companies have to affix the seal to all documents registered or filed in their office. That was not being done and instead of that, the seal of the District Registrar was being used. That is an objectionable practice and has to be put a stop to. But there was no provision made in the budget for this item of expenditure because the mistake was not then found out. It is only for the purchase of these 8 seals, 7 for the Assistants and one for the Joint Stock Registrar. Each costs Rs. 10, the total amount required being Rs. 80. The Department expects a saving of Rs. 20 under “Office Expenses.” So they want only Rs. 60. I hope the House will grant the demand.

President.—Even for this small, minor item, so much care is taken.

Mr. Kannan Nayar may move.

Motion No. 1.

Mr. K. P. Kannan Nayar.—To reduce the allotment of Rs. 60 for Registration by Re. 1.

Mr. K. P. Kannan Nayar.—I don't move the motion.

(Hence it was deemed withdrawn.)

The demand was put and agreed to.

8. XXXI—Uplift of the Depressed Classes—Rs. 18,470.

President.—The next demand is for an additional allotment of Rs. 18,470 under Uplift of the Depressed Classes.

Rao Sahib Mr. C. Matthai.—Sir, I beg to move for an additional allotment of Rs. 18,470 under ‘Uplift of the Depressed Classes.’ This is necessitated by the development of our work on behalf of the Depressed Classes. The development was more than we had anticipated and we think for lack of funds it would not be right to put a stop to the work we have undertaken. Now I shall just explain the important items that account for this increase. The bulk of it comes under education. As you see from the budget, the work for the Uplift of the Depressed Classes comes under 2 heads—Education and General.

What is called 'General' is for economic and social improvement. But the bulk of the expenditure falls under 'Education'. Of this Rs. eighteen thousand and odd that I now ask the House to grant, 10 thousand and odd is for feeding and clothing the children of the Depressed Classes that have sought admission into our schools. The increase in the number is more than we had anticipated when we framed the budget. As you might have seen from the *Administration Report* of last year, we had only 8,000 of these children attending our schools. Now we have more than 12,000 attending.

President.—Nearly 12,000.

Rao Sahib Mr. C. Matthai.—In the case of these Depressed Classes we are not quite rigid about the time-limit for admission. Usually we allow three weeks' time. In the case of the Depressed Classes, even if they come after the time-limit we admit them. When the *Administration Report* was framed, it was a little less than 12,000. It was very nearly 12,000. It is now considerably over 12,000, and we think because there is no provision for feeding and clothing them, it would not be right to refuse admission to these children or to deny them what was absolutely necessary. We have admitted all these children. The amount sanctioned is about Rs. 18,000 in this year's budget. But we find that Rs. 18,000 will not suffice for the requirements of the whole year, and, therefore, we are now asking the indulgence of this House to grant another 10,000 for feeding and clothing these children and supply them with books, slates, etc. And then another reason for the increase. We are going to start a Colony for Ulladans. The estimate we framed was a little over Rs. 4,000. But now it has gone to the Revenue Member and the Revenue Department has made a correct calculation and we find the total amount would come to Rs. 6,000; another two thousand is, therefore, required. If we do not get that, the Ullada Colony cannot be started and it will be a great pity. We have already some colonies working at Chalakkudi, Kunnankulam, Palayanur and so on.

President.—Narakkal?

Rao Sahib Mr. C. Matthai.—There is not much of expenditure in Narakkal. The most important one is Chalakkudi and those of the Members who have passed that way would have noticed that there is much more work going on there than there used to be in olden times. Development of work means expenditure. There is a large number of huts to be repaired and now the Colony is running a Night School for adults. It is an important item of our work to have schools for adults and by

means of schools for adults we organise Co-operative Societies. For all that, we want a little more money. Then there is the Nayadi Colony in Kunnampulam. They want a few more huts to be made, and then there is another Nayadi Colony at Palayannur. There also a little more money is wanted. Then lighting charges, Rs. 500 more on that account. For Night Schools for Depressed Classes we are giving them little grants for lighting the schools. Then for children who come to the schools from the surrounding places, we provide them with lights at the rate of one for four or 6 pupils. That is how we require Rs. 500 for lighting charges. There are some more Depressed Class Schools that we think of opening now. In fact, the schools have been opened, but they are not getting grants now. As I explained to the House, there are certain schools where the Depressed Classes predominate, which are transferred to the Depressed Classes Department and classified as Depressed Class Schools. In 1903 we had between thirty and forty and now there are 15 more to be taken on the aided list. We want Rs. 4,000 more to be given as grant for these Depressed Class Schools, and then Rs. 1,000 more under Establishment. That comes about this way. As you know, there is an Assistant to the Protector. He used to be paid a fixed travelling allowance of Rs. 30 a month and we find that it does not cover all his expenses and it sometimes checks his movements. So instead of giving fixed allowance we are now giving him travelling allowance according to rules.

President.—He does not get enough travelling allowance?

Rao Sahib Mr. C. Matthai.—At any rate there should be nothing to prevent his movements. Instead of giving him a fixed allowance we might pay him according to his travelling. In addition to that, we have organised a certain number of Co-operative Societies for Depressed Classes.

We pin our faith first to education, and after education to Co-operative Societies. We want to make these people self-reliant instead of depending on charity. To that end we are organising Co-operative Societies. More than 30 we have already organised. Some of them are working very well. The members are paying their shares regularly. They are getting small loans for various industries. In Mr. Chanchan's place there is a society. They are using the money for coir industry. For these Co-operative Societies to be organised and supervised we thought there should be an officer trained in that work. We had a clerk in my office in charge of that section. He is an Ezhuva and an Economics Honours graduate. We deputed him to the Co-operative Department for six months' training.

He has now finished his training. We want a whole-time officer to organise the existing societies and for bringing new societies into existence. So in addition to the Assistant Protector, we are thinking of appointing the Economics graduate as a whole-time Co-operative Inspector. He has got to be paid, and he is to be given a peon. All these various items account for the increase of Rs. 18,700 which I am asking the House to be pleased to grant.

President.—If any Member wants any information, that will be furnished.

Mr. A. B. Salem.—We had a Depressed Class Society. How is it working?

Rao Sahib Mr. C. Matthai.—It is working at Chalakudi. If the Member will go to Chalakudi, he can see how the Colony is working. We calculate the expenditure and then make a grant.

Mr. K. Ayyappan.—Why do you have a separate society for them?

Rao Sahib Mr. C. Matthai.—We have several private societies and agencies working. In Kunnankulam there is the Y. M. C. A. managing a Colony for Nayadies. When private bodies come forward, it is good to encourage them and secure their co-operation. There is the Vivekodayam Society working for Depressed Classes at Velangan near Trichur. We are giving grants to such. We are going to give additional wells and tanks. The policy is to encourage such private agencies. Where private agencies do not exist, the Government has to take the initiative.

Mr. K. Ayyappan.—Is the Depressed Class Development Society a private one?

Rao Sahib Mr. C. Matthai.—It is a private society recognised by Government. The President is Mr. V. K. Raman Menon.

Mr. V. D. Ouseph.—Is any money spent on that?

Rao Sahib Mr. C. Matthai.—All these private agencies are given grants. The management is done by them.

Mr. A. B. Salem.—I thought Mr. V. K. Raman Menon was employed elsewhere. I would be very glad if all persons who are residents here are members. I cannot understand how persons resident and employed abroad are members.

Rao Sahib Mr. C. Matthai.—The society has a president and members and there is a resident manager there.

Motion No. 1.

Mr. A. B. Salem.—*To reduce the allotment of Rs. 18,470 by Re. 1.*

Mr. A. B. Salem.—I have a cut motion.

Sir, I have raised this cut motion for the purpose of bringing to the notice of the House and the public the existence of the Depressed Classes in Cochin.

President.—But then at the meeting you never said a word about that.

Mr. A. B. Salem.—I am for giving the grant. I am not for cutting it. If I can give them something more, I will be doing that. I want to bring certain matters to the notice of the Government and the people at large. We have been having a very lively discussion over the question of wells and tanks by means of some resolutions.

President.—Last meeting.

Mr. A. B. Salem.—Very exhilarating remarks upon the question of untouchability and the great caution that is required in trying to remove it, and the fear with which we should walk in tackling this question, is engaging the attention of more people than our own Members here. We have been pressing here, to move towards nationalism, and as a step forward we have been asking for cosmopolitan hostels—hostels where the Depressed Classes, at least that section of the Depressed Classes who have elevated themselves, would be allowed to mix with the elevated classes. And what do we find? Beyond the sorry, miserable, half-hearted, luke-warm experiment at Kunnamkulam, no further step has been taken in boldly tackling this question. The eye of the world is riveted on India to see how she will tackle the question of untouchability, and come forward into nationalism and in India all eyes are turned unto Malabar and Cochin and Kerala, to see how this caste-ridden place—what has been called a lunatic asylum by Swami Vivekananda—is going to solve the problem? How long are we to continue to be the targets for these charges, or are we progressive enough to justify our State's name as a progressive State, and do away with these things altogether? The other day two well educated people have been saying things to the effect "don't throw these hostels open although you may have a cosmopolitan hostel". Sir, these things can be removed at once, or never be removed at all. The idea that it can be removed little by little, little by little, is an idea to retard its removal altogether. It is merely saying that we don't want to remove in our own days, but after our days come what may. After me, let the deluge come. Either you must remove it or say we want to continue as we are now, and we don't want any improvement.

President.—Face the lion in the den.

Mr. A. B. Salem.—It is here in Cochin that we find difficulties to solve the problem. In Travancore what happened? A

cosmopolitan hostel was established in Travancore and the hostel was thrown open to all classes, depressed, elevated and all other classes.

President.—In Madras?

Mr. A. B. Salem.—We want always to see Trivandrum. There is a cosmopolitan hostel there attached to the college, thrown open to all classes, and in the Legislative Council people began to say, to murmur, out of fear but the Educational Member in charge said "I quite welcome the idea. I am quite prepared to throw open the hostel to every one alike, whether he be in a depressed class state, oppressing state or oppressed class." Nothing happened. It is working beautifully well. Here in Cochin the students have no objection, but it is said by Government that the parents have objection. Where did the parents state the objection, I don't know? Whether it has come out in print, I don't know. In these circumstances, it is but right, that when you come to the question of the uplift of the Depressed Classes, I say you have many methods of uplift than by spending Rs. 18,470. How many wells and tanks have you inside the State maintained at public cost? The question when referred to Mahatma Gandhi, he said, "let them all use it, let the very clean people continue to use the clean tanks; but please ask the question—how many wells they maintain for the dirty people to be washed—so that their dirt may be removed." Dirty people want wells to clean themselves. Such facilities must be given to them. A Brahmin, wherever he goes will try, seek and get a bath. Even in Gibraltar, where some people went, they paid one shilling and six pence to get a bath. If you ask a Pulaya to do that he won't pay. It is such people that you must bring into cleanliness and facilities must be provided for them. I ask the question, in all seriousness, how many tanks are maintained for these poor classes of the society?

Diwan Bahadur Dr. V. Verghese.—A very large number.

Mr. A. B. Salem.—You don't cut me away like that. How many do you maintain? Therefore, Sir, in the question of maintaining tanks and wells, I suggested the policy, to the Government, that the Government should adopt a policy, whereby not a single pie is spent on tanks or wells which is sectarian in its nature and continue as sectarian. The Government is everybody's Government, and the Government must do it for all. Particular sections may have their own wells but let them maintain them out of their own funds.

President.—On that point we had the decision of the House.

Mr. A. B. Salem.—The decision will come and go. We will come and go. We change and progress. It is our business to carry the cart onward and at every time we get the chance, we try to abolish this untouchability.

President.—In the Youth's Conference held in Madras the first resolution was to abolish the caste system.

Mr. A. B. Salem.—You advise His Highness. Let untouchability be removed at least in theory. It may not be removed from your house. Let it not be said that Cochin stands tainted for having this recognised by the Government. That is the point. Let the Government say, we remove it. If the people don't remove it, it is their business. It does not matter. I want you to look at these things. Some say Government should go behind the people! Let public opinion come and we shall follow. It is for you to lead. Everywhere Government leads.

Diwan Bahadur Dr. V. Verghese.—We are leading.

Mr. A. B. Salem.—Here, you don't even wish that public opinion should exist. At least that is the feeling of some of you. There is no use of controverting me on that point.

Therefore, what I desire is, that this Depressed Class question should be tackled in all earnestness by Government, for the elevation of these classes for which, if you want money, this House will always be prepared to agree to even taxes for that purpose. I, therefore, ask you to tackle this problem with more earnestness and to throw open all hostels in Ernakulam as cosmopolitan hostels, and to allow everybody to have access everywhere. It has been stated that half a mile of road alone is closed. I went more deeply into that question, and found that there is more than half a mile where people are not allowed to walk in the State. We find cases cropping up, with reference to lanes and roads difficulties are brought, for instance Veliath Paramba case. The judgment is before the public—astonishing judgment, contradicting previous judgments. The judgment in the Cochin Magistrate's Court has been passed and the people have been acquitted.

President.—Nobody has been punished.

Mr. A. B. Salem.—A light statement is made that the road will not be made use of by them. That goes against the trend of the times. You should not look at the question from an isolated point of view. The whole world, America, England and the whole European continent have got their attention riveted upon India, to see how the question of untouchability is solved. Let us therefore, tackle it with sympathy and broad-mindedness and with an idea of elevating not only Cochin but the whole country. It is in this spirit that I have tabled this motion and not to give you trouble.

Mr. K. Ayyappan.—Have we just time?

President.—We shall continue afterwards.

The House rose for lunch at 2 p.m. and re-assembled at 3 p.m. with the Deputy President in the Chair.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—മിസ്റ്റർ സ്പീക്കർ! ഹൗസ് ഓഫ് മോഷൻ ഓൺ ഫിനാൻസ്. (Depressed Class Development Society) ഡിപ്രസ്ഡ് ക്ലാസ്സ് ഡെവലപ്മെൻറ് സൊസൈറ്റി, ഗവണ്മെന്റിൽനിന്നും കൊടുക്കുന്ന പണത്തിൽ കൂടുതലായ, അവരുടെ സ്വന്തമായി വലുതും ഇതിലേക്ക് ചിലവാക്കുന്നുണ്ടോ എന്ന് അറിഞ്ഞാൽ കൊള്ളാം.

റാവുസാഹിബ് മിസ്റ്റർ സി. മത്തായി.—ചിലവാക്കണമെന്നില്ലല്ലോ?

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—ചിലവാക്കുന്നുണ്ടോയെന്നാണ് അറിയാനുള്ളത്.

റാവുസാഹിബ് മിസ്റ്റർ സി. മത്തായി.—അവർ ബുദ്ധിമുട്ടി ഭരിക്കുന്നതിനും മറ്റും പ്രതിഫലം കൊടുക്കുന്നില്ലെന്നുള്ളത്.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—അവർ എന്തുഭരിക്കുന്നു?

റാവുസാഹിബ് മിസ്റ്റർ സി. മത്തായി.—കാളനി ഭരിക്കുന്നതവരാണ്.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—കാളനി ആരുടെ വകയാണ്?

റാവുസാഹിബ് മിസ്റ്റർ സി. മത്തായി.—കാളനി സ്ഥലം ഗവണ്മെന്റിന്റെ വകയാണ്. കെട്ടിടങ്ങളും മറ്റും നന്നാക്കുന്നതിന് ഗവണ്മെന്റ് ഒന്നും കൊടുക്കാറില്ല. അത് അവരുടെ കൈയിൽനിന്നു തന്നെ ചെയ്യുകയാണ്.

മിസ്റ്റർ പി. സി. ചാഞ്ചൻ.—അവയെ ഭരിക്കുന്ന മേലാളുകൾക്ക് ശമ്പളം കൊടുക്കുന്നുണ്ടോ?

റാവുസാഹിബ് മിസ്റ്റർ സി. മത്തായി.—ഗവണ്മെന്റ് കൊടുക്കുന്ന ഗ്രാണ്ടുകൊണ്ടുതന്നെ അതൊക്കെ കഴിഞ്ഞുകൊള്ളാം.

മിസ്റ്റർ ഐ. ഇ. അമ്പുക്കൻ.—കഴിഞ്ഞുകൊല്ലം എന്തു തുക ഗ്രാണ്ടായി കൊടുത്തിട്ടുണ്ട്?

റാവു സാഹിബ് മിസ്റ്റർ സി. മത്തായി.—കഴിഞ്ഞുകൊല്ലത്തിൽ രണ്ടായിരം രൂപ കൊടുത്തിട്ടുണ്ട്.

മിസ്റ്റർ ഐ. ഇ. അമ്പുക്കൻ.—അവർ ചോദിക്കുന്ന തുക കൊടുക്കുകയാണോ പതിവ്?

റാവു സാഹിബ് മിസ്റ്റർ സി. മത്തായി.—അതില്ല, അവർ അയക്കുന്ന കണക്കനുസരിച്ചുള്ള തുകയിൽ ഗവണ്മെന്റിനു തൃപ്തികരമാണെന്നു തോന്നുന്ന സംഖ്യ കൊടുക്കും.

മിസ്റ്റർ ഐ. ഇ. അമ്പുക്കൻ.—കൊടുക്കുന്ന തുകക്കുപുറമെ അവരുടെ കൈയിൽനിന്നും വലുതും അവർ ചിലവാക്കുന്നുണ്ടോയെന്ന് ഗവണ്മെന്റ് അന്വേഷിച്ചിട്ടുണ്ടോ?

റാവുസാഹിബ് മിസ്റ്റർ സി. മത്തായി.—അങ്ങിനെ ഒരു രൂൾ ഇല്ല.

മിസ്റ്റർ ഐ. ഇ. അമ്പുക്കൻ.—ഒരു നിയമിത വ്യവസ്ഥ ഇല്ല അല്ലെ?

റാവു സാഹിബ് മിസ്റ്റർ സി. മത്തായി.—ആരംഭകാലത്തു വളരെ പണം അവർ ചിലവാക്കിയിട്ടുണ്ട്.

മിസ്റ്റർ ഐ. ഇ. അമ്പുക്കൻ.—അതിന്റെ റിപ്പോർട്ട് എല്ലാ കൊല്ലവും പരസ്യപ്പെടുത്താമെന്നുണ്ടോ?

റാവു സാഹിബ് മിസ്റ്റർ സി. മത്തായി.—ഉവ്വ്.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—അധികൃതസംരക്ഷകൻ വാസ്തവത്തിൽ ഇതിൽ വളരെ തൃപ്തിയുള്ള ആളാണെന്നു അറിയുന്നതുകൊണ്ട് ഇതിനെപ്പറ്റി അധികം ചോദിക്കുന്നില്ല.

റാവു സാഹിബ് മിസ്റ്റർ സി. മത്തായി.—ചോദിക്കുന്നതുകൊണ്ടുഭയമൊന്നുമില്ല.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—കാൽമെല്ലാവർക്കും അറിയാം. അധികൃത ഡെവലപ്പ് മെന്റുസൊസൈറ്റി എന്നു പറയുന്നത് അവരുടെ സംഖ്യ അധികമാക്കുന്നതിനതകന്ന ഒരു സംഘം എന്നാണ് അറിയുന്നത്.

മിസ്റ്റർ ടി. കെ. കൃഷ്ണമേനോൻ.—സ്വകാര്യങ്ങൾ ഒന്നും ഇവിടെ പറഞ്ഞിട്ടാവശ്യമില്ല.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—ഈ സൊസൈറ്റി ഒരു ചൈപോലും സ്വന്തമായി ചിലവാക്കുന്നില്ല. വളരെ പണം ചിലവാക്കുവാൻ നിവൃത്തിയുള്ളവരാണ് സൊസൈറ്റി നടത്തുന്നവരെങ്കിലും അവർ ഒരു ചൈപോലും ചിലവാക്കുന്നില്ല എന്ന് വ്യക്തമായി.

റാവു സാഹിബ് മിസ്റ്റർ സി. മത്തായി.—അതു ഞാൻതന്നെ പറഞ്ഞു. അവർ ആരംഭത്തിൽ വളരെ പണം ശേഖരിച്ചു ചിലവാക്കിയിട്ടുണ്ട്.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—വിദ്യാഭ്യാസമേലദ്ധ്യക്ഷൻ അധികൃത സംരക്ഷകൻകൂടി ആയിരിക്കുന്നതുകൊണ്ട് വിദ്യാഭ്യാസമേലദ്ധ്യക്ഷൻ ഇപ്പോഴത്തെ രീതിവിട്ട് ചിലതൊക്കെ പ്രവൃത്തിക്കുകയാണെങ്കിൽ അധികൃതർക്ക് പലവിധ ഗുണങ്ങൾ ചെയ്യുകൊടുക്കുവാൻ വളരെ സൗകര്യം ഉണ്ടായിരിക്കും. കാളേജുകളിലും ഹൈസ്കൂളുകളിലുമെല്ലാം അദ്ധ്യാപകന്മാർ അന്ധവിശ്വാസത്തിന് ന്യായങ്ങൾ പഠിപ്പിക്കുവാൻ സമ്മതിക്കരുത്. എന്നാൽ വളരെ സംഖ്യയൊന്നും ചിലവാക്കാതെ തന്നെ അധികൃതർക്ക് രക്ഷ കിട്ടുമെന്നാണ് ഞാൻ പറയുന്നത്. ഇവിടുത്തെ കാളേജ്—കാളേജ് എന്നു പറയുന്നത് ഈ രാജ്യത്തെ സംസ്കാരത്തിന്റെ പുഷ്പം എന്നു പറയേണ്ടതാണ്. ഫോസ്റ്റലുകളെല്ലാം ഒന്നിച്ചു ഫോസ്റ്റൽസ് എന്നു കൊണ്ടാടിയതിനാലും ഇവിടുത്തെ യോഗ്യരായ

യ ആണ്പെണ്ണു വന്നുകൊണ്ടു പറഞ്ഞിരിക്കുന്നത്. ഹോസ്റ്റലുകൾ എല്ലാം ഒന്നിപ്പിക്കുന്നത് തെറ്റാണെന്നാണ്. അതിനുകാലമായില്ലപോലും. തിരുവനന്തപുരത്തു ഇതിനെക്കാൾ എത്രയോ മുമ്പേ സ്ത്രീകളുടെ ഹോസ്റ്റൽ എല്ലാവർക്കുമായി തുറന്നുകൊടുത്തു. അക്കാലത്തു പുരുഷന്മാരുടെ ഹോസ്റ്റൽ എല്ലാ ജാതിക്കാർക്കുമായി തുറന്നുകൊടുത്തിട്ടില്ല. ഇവിടെ ഈ സ്ഥിതിക്ക് വാഷമുണ്ടാക്കുന്നത് കാളേജു അധികൃതന്മാരും ഗവണ്മെണ്ടു അധികൃതന്മാരും മാത്രമാണ്. അവർ ഈ വാഷയത്തിൽ കുറെ ദയവു വാചാരികുകയാണെന്നുണ്ടെങ്കിൽ ഇതിനെല്ലാം എളുപ്പം മാറ്റം കാട്ടാം. ക്രമേണ പരിഷ്കാരം വരുത്തണമെന്ന ആ നല്ല തത്വം,—

മിസ്റ്റർ എ. ബി. സേലം.—ചീത്ത തത്വം.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—നല്ല തത്വം, ഈ കാര്യത്തിൽ പറഞ്ഞു ഭൂഷിപ്പിക്കുകതന്നെയാണ് എന്റെ അപേക്ഷ. ക്രമേണ പരിഷ്കാരം വരുത്തണമെന്നു പറയുന്നവരും ആലോചിക്കണം, ക്രമേണ എന്ന തത്വം സ്വീകരിക്കേണ്ടതു് ഏതുകാര്യത്തിൽ എപ്പോൾ, ഏതു സ്ഥിതിയിൽ എന്നു്. തിരുവതാംകൂർ മഹാരാണി റീജൻറു തപ്രമനസ്സു കൊണ്ടു് ചേർത്തലപ്പരം നിറുത്തുന്നതിന്നു് ഒരു കല്പന പുറപ്പെടുവിച്ചു. ഒരു ബഹളവും കൂടാതെ അതു നടപ്പിൽ വരുക്കയും ചെയ്തു. ഇവിടെ അതു സാധിക്കയില്ലേ? ഗവണ്മെണ്ടു് പറയുന്നു ക്ഷോഭം ഉണ്ടാകും, ക്ഷോഭം ഉണ്ടാകും എന്നു്. ജനങ്ങളുടെ ഇടയിൽ കലാപമുണ്ടാക്കുന്ന പരിഷ്കാരങ്ങൾ വരുത്തണമെന്നു പറയുന്നില്ല. ഈ വക കാര്യങ്ങളിൽ ഒരു ക്ഷോഭവും ഉണ്ടാകയില്ല. വിദ്യാഭ്യാസ മേലദ്ധ്യക്ഷൻ അധഃകൃതസംരക്ഷകൻ കൂടിയായതു് വലിയഭാഗ്യം. അദ്ദേഹത്തിന്റെ സ്വന്തനിലയിൽ ഇക്കാര്യത്തിൽ അത്യുത്തമമുള്ള ആളാണെന്നു് എന്നിങ്ങ അറിയാം. വിദ്യാഭ്യാസ മേലദ്ധ്യക്ഷൻ അധഃകൃതരുടെ സങ്കടങ്ങളെ പരിഹരിക്കത്തക്ക ഒരു മനസ്ഥിതി വിദ്യാർത്ഥി ലോകത്തിൽ സൃഷ്ടിക്കാമെന്നുണ്ടെങ്കിൽ ഗവണ്മെണ്ടിന്റെ പണം അനാവശ്യമായി ചിലവാക്കാതെ അധഃകൃതോദ്ധാരണത്തിന്നു് വളരെ കാര്യങ്ങൾ സാധിക്കും. അതു പറയുവാൻ വേണ്ട മാത്രമാണു് ഞാൻ ഇതിനെ പിന്താങ്ങുന്നതു്.

Mr. M. K. Raman.—Sir, I also want to avail myself of this opportunity to speak a few words regarding the question of the Depressed Classes. I am glad to find that the Government is at present showing some sort of sympathy towards the Depressed Classes. Whether the efforts of the Government have all the desired effect or not, I am not going to discuss here. But I must however observe one thing in the attitude of the Government. You will remember, Sir, in answer to some of the questions put by me in this House, the Government have given

me answers that they have authorised their police constables to forcibly remove from the public road any member of the so-called backward or Depressed Classes while their *Para* processions and other things pass along the road. The motto that you have adopted for your Government is “മാനം കുലധനം മരണം” “Honour is our family treasure”. And I ask you why on earth you do not allow that same honour, which is your family treasure, to the masses of the population? You are driving away from the public road a citizen of the State on the ground that he is a low-born man and you attribute a stigma to his birth. Is it not wounding his self-respect? What I have to place before this House is, that since you consider your honour to be a great thing, you have also to consider the honour of 50 or 60 per cent of the population to be equally great to them. (*Hear, hear.*) And now, especially so, when the feeling of self-consciousness is growing among us. When you tell us ‘you cannot walk along the public road on account of your caste’, it is really revolting to us and it is only the loyalty and the peace-loving nature of the people that has made them go, without any friction. Sir, such a state of affairs is simply a disgraceful thing for the State. In an advanced State like this, especially from an educational point of view, this is considered to be one of the most advanced States—if you authorise your constables to drive away your fellow beings from public roads on account of pollution, I do not know what idea others will have of our Government. Even the most crude form of Government would not dare to do such an act as this. That is why we say that our Government authorities are not moving with the times. Then again I bring another matter to your recollection. We passed here in the Legislative Council on two occasions a resolution that all the hostels of the Government should be thrown open to all classes of students. The Government found that in the Legislative Council, the majority of the Members supported—I should say an overwhelming majority supported the resolution. Although we were able to pass the resolution twice in this Council, yet the Government did not find its way to open the Government hostels to all classes. They wanted to reserve it and continued their conservative policy and that is why we say that the opposition for civilisation and advancement in Cochin comes not from the public. The public are for it. We are here the representatives of the public and they are unanimously of opinion that, with perhaps very few exceptions, all the hostels should be thrown open to all classes of people. We have to bring up the younger generation in a spirit of toleration. Our future depends entirely upon them and that was the object which

induced us to move that resolution in Council. Still we find that the objection comes, not from the public—I am not aware of any public meeting that was held by anybody to counteract it or any responsible person, expressing a contrary view. But the opposition comes entirely from the Government, at any rate, they bring about that effect. We found a great deal of unwillingness on the part of the Government to put it into practice in the capital at Ernakulam which should certainly have been the place to begin with. I would say it was only the unwillingness of the Government that prevented them from doing so. They tried or pretended to try an experiment at Kunnankulam or some such place, where the members of the backward classes could not afford to go and live in a Government hostel which is conducted on a more expensive scale and naturally those people did not go there and we could not know how it would work. Therefore, my submission is that the obstacle, or the opposition was willingly thrown by the Government and it is only the unwillingness of the Government that stands in the way. I say if you really want to do something good for the amelioration of the backward classes, do not segregate them, like plague-stricken people in some out of the way place. Allow them to live along with other people so that they may copy the manners of those people. I am not totally condemning the present mode of giving them colonies. From one aspect it has got its advantages too. But you will be certainly doing them a much better thing if the Government would allow them to live with other people so that they may also move with them and come up to the standards of modern times. The Government ought not to show any sort of reluctance in giving them all facilities to come up. Government ought to show in my opinion some more considerations towards them. And I request the Government, as early as possible, to issue strict orders to the Police authorities not to drive away men from public roads hereafter on any ground whatsoever much less on communal jealousy.

Rao Sahib Mr. C. Matthai.—Sir, there are one or two points on which, perhaps, I am expected to make a few remarks.

The Hon'ble Member for Jews traversed a very wide field, but I shall confine my remarks to what I consider to be within the scope of the demand that I made. Certain issues were mixed up in the speeches made by the Members on the other side. We are not here talking about untouchability or the right of all communities to use the public roads. The work of the Department for the uplift of the Depressed Classes is confined

to certain well-defined communities. There are a large number of communities that are called backward classes. But the Department on whose behalf I now speak has nothing whatever to do with the backward classes. The Thiyya community, the Blacksmiths, the Carpenters, the Muslims, all these are classed as backward by the Government. What I say is 'let us confine our remarks to the real scope of the work of this Department'

Mr. A. B. Salem.—But are all these people not untouchables and should not the question of untouchability be discussed?

Rao Sahib Mr. C. Matthai.—It may be very right for the House to raise that question at the proper time. But in discussing the work of the Depressed Classes Department it is not pertinent to bring in all these issues. That is all my contention. The Department that has now brought forward this motion for supplementary grant is one for the uplift of the Depressed Classes. Now the Member for Jews said 'very little has been done, Cochin is shirking its duty, other places are doing very much better' and so on. I would ask any Member on the other side to judge us by the results of what we have done. We are prepared to stand a comparison with any part of India. Now take the Madras Presidency which has been doing work in this field for the last so many years. Here this Department was organised about two years ago and there is Madras which is held out to us as our model. I was myself asked to go to Madras and study their plan of work.

Mr. A. B. Salem.—It is not our model.

Rao Sahib Mr. C. Matthai.—Any way they have been pioneers. We may have not reached our ideal but within this short period during which we have been working our work may be considered to be reasonably successful. That is the point.

Mr. A. B. Salem.—The Hon'ble Member will understand that we are not to cut the demand at all. What we have to know is how this question of the untouchables is to be solved, how we are going to aid them.

Rao Sahib Mr. C. Matthai.—The Member in criticising the results of our work pronounced them as inadequate, a poor out-turn of work, and so on.

Mr. A. B. Salem.—And we have given you the cause that the resolution for cosmopolitan hostels has not been put into practice.

Rao Sahib Mr. C. Matthai.—That has nothing to do with the uplift of the Depressed Classes. Cosmopolitan means all communities in the country put together, but our Department has nothing to do with all the communities in the country. And then the Member said we are not working the hostels on

broader lines and so on. We have gone this length, and it is for the public to judge whether we would have done wisely to adopt the policy dictated to us by some of the Members on the other side. The Hon'ble Member particularly mentioned the case of Ernakulam. What I have been consistently expressing here in this Council was, that so far the principle of cosmopolitanism is concerned, we have accepted it, but in Ernakulam we have to take certain factors into account. Ernakulam had its first hostel when there was no dream of cosmopolitan hostels. When the first hostel came into existence here very many of the communities that are now attending the College were not to be found in the College at all, and, therefore, the organisers of the hostel in those olden times were not faced with this question. There were certain communities that wanted accommodation. First came the Hindu community and a Hindu Hostel was opened. Then came the Christian community. These communities did not advocate cosmopolitanism in those days. Then came the Thiyya community, the Muslim community and so on. What I say is, now that this Hostel has come into existence and it is full, would you be justified now in driving out the Hindu students for the sake of the other boys?

Mr. A. B. Salem.—Did we ask for that?

Rao Sahib Mr. C. Matthai.—I can understand if, for instance, you find the Hindu Hostel lying vacant and say 'so much public money has been spent and what is the meaning of the Government allowing the rooms to be left unoccupied?'

Mr. A. B. Salem.—Have you got applications from the other pupils?

Rao Sahib Mr. C. Matthai.—I would ask the Member not to interrupt me.

Deputy President.—You had your say. You will not be justified in interrupting him now.

Mr. C. J. Mathew.—As at present, if one room is vacant in the caste-Hindu Hostel, would you admit a non-caste boy to the Hostel?

Rao Sahib Mr. C. Matthai.—That question does not arise here. The question arose in Kunnampulam and we faced the question boldly. As a matter of fact, the Hindu Hostel is over-full and would you be justified in driving out the Hindu boys and introducing other communities into the Hostel? Do you gain any earthly good thereby?

Mr. A. B. Salem.—Is the rule still there that in the big hostel attached to the College if you get applications from all classes of people certain classes will be debarred because they belong to a particular community?

Rao Sahib Mr. C. Matthai.—The Hindu Hostel is still called the Hindu Hostel.

Mr. A. B. Salem.—What is the difficulty now? Those boys do not live there permanently. After one year the 4th class boys go out.

Deputy President.—At this rate we will not be able to get through our work.

Mr. A. B. Salem.—Well, Sir, even in Parliament, they are heckling the Members.

Rao Sahib Mr. C. Matthai.—You heckle with reason.

Mr. A. B. Salem.—Fourth class boys will go out after one year. Then there will be so many vacancies and if students of the other communities apply, what is the difficulty that stands in your way in giving admission to them?

Rao Sahib Mr. C. Matthai.—Before admissions are made there is such a rush of applications.

Mr. A. B. Salem.—In the rush why do you pick? Why don't you take them in the alphabetical order?

Rao Sahib Mr. C. Matthai.—The question arose in Kunnankulam. There were only a handful of Hindu boys. We said it was not justifiable to run the hostel with that handful of boys and we allowed others to come in.

Mr. M. K. Raman.—In the Ernakulam Hostel, in the beginning of the year, is there any objection for the Department, whenever applications are sent, to select all classes of pupils? Why do you select one particular community alone?

Rao Sahib Mr. C. Matthai.—There is no waste. No tax-payer can say that money is wasted.

Mr. C. J. Mathew.—You accept the principle of cosmopolitanism. In that case why do you follow this picking policy?

Rao Sahib Mr. C. Matthai.—What I say is the Hindu Hostel at Ernakulam is a Hindu Hostel. The Christian Hostel remains a Christian Hostel. We have not changed the names. To show that we have accepted the principle of cosmopolitanism, when we build another hostel we are not going to call it Hindu Hostel or Christian Hostel, but we are going to call it a Cosmopolitan Hostel. We cannot go back now and undo what has been done.

Mr. A. B. Salem.—We want you to go forward.

Rao Sahib Mr. C. Matthai.—What has happened has happened.

We are wiser for it. Now we are to take the next step profiting by our experience.

Mr. K. Ayyappan.—You have simply to change the name and call it cosmopolitan.

Rao Sahib Mr. C. Matthai.—No. Provision has to be made for separate cooking and messing.

Mr. A. B. Salem.—You tried an experiment at Kunnamkulam. Why not the same experiment be tried at Ernakulam?

Rao Sahib Mr. C. Matthai.—That is no argument, since, as I have repeatedly pointed out, conditions are different.

Diwan Bahadur Dr. V. Verghese.—In Madras there is a Hindu Hostel and a non-Hindu Hostel.

Rao Sahib Mr. C. Matthai.—I know better what happened in Madras and I will tell you. Dr. Miller was the pioneer in regard to hostels.

Mr. A. B. Salem.—Don't take things that happened 50 years ago.

Rao Sahib Mr. C. Matthai.—Because it was 50 years ago I say he was the pioneer. In those early days the first hostel to be opened was a Brahmin hostel, and then came one for Christians. Dr. Miller separated these hostels because he found the idea of having a joint hostel was unworkable. He was a man of sound commonsense.

Mr. A. B. Salem.—When the Government started the Victoria Hostel, what did they do?

Rao Sahib Mr. C. Matthai.—That was 15 years after Dr. Miller. Conditions had changed by that time.

Mr. C. J. Mathew.—There is a hostel attached to the Christian College. Formerly no Christian was admitted. But when I was a student, I was admitted. That is a move towards cosmopolitanism.

Rao Sahib Mr. C. Matthai.—I cannot continue with all these interruptions. Then, it was said we were not doing anything towards providing Depressed Classes with tanks and wells. Well, within the last one year we have provided them with a dozen tanks and wells. Last year the allotment was small and this year we are going to have more than 40 tanks and wells for the Depressed Classes. Over and above the provision that we have in the budget for the Depressed Classes we received an order from the Government last week sanctioning a grant of another Rs. 5,000 from His Highness' Birthday Boon. We are utilising all that for the supply of water for the Depressed Classes, so that it is pure ignorance to say that we are doing nothing in this direction.

Mr. A. B. Salem.—So you have got only 12 wells for this 50,000 people. How many public tanks and wells have you provided for these Depressed Classes?

Rao Sahib Mr. C. Matthai.—There are ever so many communities in the Depressed Classes, and there are hundreds of small tanks and wells that are being made use of by them.

Mr. A. B. Salem.—I want to know how many tanks and wells are there for the Depressed Classes in this State, and how many for the non-Depressed Classes. That is a simple question and there is no use beating about the bush, and saying 10 or 12 for these people, 50 for others and all that sort of thing.

Rao Sahib Mr. C. Matthai.—I cannot say exactly the number of tanks and wells that are now used by the Depressed Classes. There are a large number of tanks and wells that are being used by the Depressed Classes, but there are certain localities where Depressed Classes are put to difficulty for want of wells and tanks, and therefore, in such localities we are slowly trying to sink wells and tanks, and we have already finished about a dozen in 1103 and we have made provision for 40 or more to be constructed in 1104.

And then about the question of untouchability. Well, so far as the Depressed Classes are concerned, we are trying as far as possible to remove these barriers by means of education. If you take Madras, you will find they maintain a separate set of schools called "depressed classes schools". But we set our face against that idea at the outset, so that our Depressed classes Department here does not segregate Depressed Classes pupils in separate schools. More than 95 % of the schools in our State are now thrown open to Depressed Classes pupils. As you can see from the figures, the number of Depressed Classes pupils that are attending these common schools is increasing by rapid strides; and as I said, more than 13 thousand are now attending the ordinary schools. Now when these young people grow up, in the next generation nobody would consider them as Depressed Classes. We cannot abolish these things by legislation. You have got to bring about the required condition, and I think we are pursuing the soundest and the surest methods of bringing about that advance. In all there are only 8 schools now in the State where all classes are not admitted. In all the other hundreds of our schools in every nook and corner of the State, these Depressed Classes are sitting side by side with the children of the other communities. Do you mean to say, when they grow up the other communities are going to look upon them as Depressed Classes? The whole thing is going to change. You have got to take human nature at what it is, and then form a reasonable estimate of what is going to happen. So that what I say is, if there is any Government in India that has faced this question seriously, I think an open-minded and fair critic will say that that Government is the Cochin Government. (*Hear, hear.*)

Mr. C. A. Kunjunni Raja.—On a point of information. Who are all included in these untouchable classes?

Rao Sahib Mr. C. Matthai.—The *Code* will give you the names; Pariahs; Pulayas, Vettuvass, Kanakkas, Nayadis, Ulladans and so on, are Depressed Classes.

Mr. A. Eachara Menon.—I am an untouchable to Mr. Ramachandra Ayyar.

Rao Sahib Mr. C. Matthai.—But Mr. Eachara Menon does not come within the scope of our Depressed Classes Department.

Deputy President.—Do you press your motion?

Mr. A. B. Salem.—I do not press the cut of a single rupee. I want to give them one rupee more.

(The cut motion was, with leave, withdrawn.)

(The demand of Rs. 18,470 under XXXI—Uplift of the Depressed Classes was put and agreed to.)

9. XXIII.—Cranganur—Uplift of the Depressed Classes—Rs. 500.

Rao Sahib Mr. C. Matthai.—Sir, there is one more demand to be moved. I beg to move for an additional allotment of Rs. 500 under 'Cranganur—Uplift of the Depressed Classes.' It is intended more or less for the same purpose. We are doing a little more towards feeding these children and helping them with clothes, books and so on, and also in support of some co-operative societies specially organised for Depressed Classes and things like that. That accounts for the Rs. 500 asked for.

Motion No. 1.

Mr. T. A. Ramachandra Ayyar.—*To omit the allotment of Rs. 500.*

Mr. T. A. Ramachandra Ayyar.—I don't move it.

(Hence the motion was considered withdrawn.)

(The demand was put and agreed to.)

Resolutions on matters of General Public Interest.

1. Closing of Liquor Shops.

Deputy President.—Now let us begin resolutions. We have got a large number. You will try to cut short your speeches. Last time we had only 18, this time we have 22 resolutions tabled for each day. The first resolution stands in the name of Mr. K. T. Mathew, but he is absent.

Mr. K. P. Kannan Nayar.—That has already been moved. We had a discussion and that is pending.

Mr. C. A. Kunjunni Raja.—We want to hear only the view of the Government with regard to that.

Mr. C. V. Antony.—Sir, I rise to oppose this resolution which seeks to place further restrictions upon the hours of sale.

It is common knowledge that the majority of persons who resort to liquor shops belong to labouring classes, that they